

DOZEN HUNDRED PRESENT

Gratifying Success of the Brotherhood of St. Andrew Convention.

LOUISVILLE THE NEXT PLACE

Methods and Possibilities of Boys' Work Discussed—Bishop Potter's Address on "The City and the Nation"—Parkhurst's Name Chosen—Three Splendid Speeches.

Recognizing the value of work by boys among boys, the Brotherhood of St. Andrew has perfected the organization of a boys' department, and every effort has been put forth to train the youthful minds in Biblical study and Christian work.

Boys' committees are engaged in eliciting the sympathy and co-operation of rectors and members of senior chapters. That these efforts have been successful was shown by reports submitted yesterday to the Brotherhood convention.

The sessions yesterday were the most interesting of the convention, and included an eloquent address by Bishop Potter, of New York city; a general conference on "What the



WM. M. D. CARROLL.

energy expect from the Brotherhood," and a public meeting in the evening, when the subject of "The Church and the Brotherhood" was discussed by prominent members of the organization.

The sessions of the convention were presided over by the corporation of the Holy Communion in Epiphany Church at 7 o'clock a. m. Dr. Morgan Dix, of Trinity Church, New York, was the celebrant.

THE MORNING SESSION.

Of the more than 1,000 delegates who have registered at least 1,000 were present when President Houghteling called the morning session to order at 10 o'clock yesterday. "Jesus, the Very Thought of Thee" was sung, and after the apostles' creed was recited the convention was led in prayer by Right Rev. Dr. Gilman, assistant bishop of Minnesota.

The first order of business was the presentation of invitations from the several cities who want the next convention. Buffalo was indicated by the New York delegation, and Mr. Byrnes presented the claims of the Bison city. He said Buffalo was one of the most critical points along the Brotherhood work and well worth fighting for. They wanted to show their people, and especially the young men, that they were not doing all they should. Things are not dead in Buffalo, and in Mr. Byrnes' opinion it would be the best thing for the Brotherhood to hold the convention of 1895 in that city.

Mr. Hall, of Chicago, presented the claims of his city. He gave two reasons why the invitation should be accepted—because the general convention meets in October, and that city is greatly in need of just such help as would accrue from holding such a meeting there.

The claims of the South were ably presented by Mr. Robinson, of Louisville. When Bishop Dudley, of Kentucky, rose to second the invitation of the Blue Grass State he was received with such applause as showed the delegates to be in favor of going to that part of the country.

Rev. Mr. Bidley read a letter from the bishop of Western New York urging the convention to come to Buffalo next year. In supplementing the bishop's claim, Mr. Bidley said everything which had been said for Louisville could be applied with equal truth to Buffalo. Rev. Mr. Hopkins, of Kansas, asked the Brotherhood to consider the geographical center of the country and choose either Louisville or Chicago. South Carolina also endorsed the invitation of Louisville.

First Vice President, Harry Davis, of Philadelphia, in one of his characteristic speeches endorsed the South, and Louisville in particular. Mr. Sterling, of Chicago, seconded the invitation of that city, and Mr. Hayes, of Indiana, favored Louisville.

LOUISVILLE THE PLACE. Upon motion of Rev. Mr. Cope the question of the selection of the time and place of the next convention was left to the council with a recommendation from the convention.

President Houghteling then called for the favorites of the several cities in order to determine which city would be recommended. There were about twenty delegates for Buffalo and Chicago, but when Louisville was called with a shout more than 1,000 delegates arose, and on motion of a delegate from Chicago the recommendation of Louisville was made unanimous.

When the question of a meeting place for the convention of 1895 was settled New York promptly came forward with an invitation to

meet in the metropolis in 1895. The invitation was received with cheers, but action was deferred until the afternoon session. After this business had been concluded Mr. Sterling, of Chicago, presented the following resolution, which was unanimously adopted: Resolved, That as we believe good citizenship and Christian citizenship are inseparable, the president of this convention is instructed to send the greetings of this convention to the President of the United States.

The business session adjourned at 11:15 and the convention proceeded to discuss the first general conference for the day. The subject was "Brotherhood Boys," and was conducted by Mr. W. C. Burdick, of New Haven, Conn. The conference opened with singing "Jesus Is Strong in Heart," and a prayer by Canon De Mott, of Toronto, Canada.

WORK OF THE BOYS. In opening the conference Mr. Sturges, who is chairman of the committee on boys' work, said that it was with great satisfaction that the committee came before the convention with a report of progress in their department. The work had been taken up with some

bling and fear, but it was now past the experimental stage and no longer a tentative effort. The time had long past when they were called upon to discuss the question whether there should be work among the boys, but the question now is, how can the work be best prosecuted?

Mr. R. G. Leyland, secretary of the committee, read a paper on the methods and possibilities of the boys' work. The work is as varied as the subjects in which it exists, said Mr. Leyland. The members meet at various times, about once a week, and discuss subjects similar to those discussed by the men. Several chapters have made efforts to guide in the boys outside the church, and their efforts have been successful. Absentees from Sunday-school are called upon by the members of the Boys' Brotherhood and brought back to the school. The boys attend the church, join heartily in the services, and are model in their behavior during the session. The education of chapters among the boys does not prevent the church workers from doing other work for these boys. Two objections have been raised against the work among the boys. The first is that the work is too severe and that the members become religiously converted. But both these objections are unfounded. The members of the committee received from a number of parishes and chapters telling of the utter lack of any such spirit among the boys. But if there was such a spirit among the boys it is better to find it out in the youth and correct it than have it develop later in life when correction would be almost impossible.

MINISTERS NOT ENOUGH INTERESTED.

Mr. Leyland's paper was followed by an essay on the boys' chapters and the boys' chapters by Mr. W. T. Page, of St. George's Church, Baltimore, Md. Mr. Page declared that wherever there is a men's chapter there should be a boys' chapter as well. The result of such work is that the young men do not enter the work ill equipped, but are ready for instant service. The first is one of immense usefulness, and instead of the boys being a hindrance and a drawback to the senior chapter they are actually helpful. Boys are the most valuable adjunct to the work for Christ, and if the director of the boys' department is really interested in them and is in close touch with them he can accomplish an immense amount of good. The boys' chapter is a department that has not been taken up by many churches, but it should be taken up as soon as possible.

Mr. Page told of a number of ways in which the boys' chapter work was followed by Rev. Robert J. Bell, of Cuyahoga Falls, Ohio, who spoke briefly on the rector and the boys' chapter. Mr. Bell, of the rector and the boys' chapter, said that the boys' chapter is a department that has not been taken up by many churches, but it should be taken up as soon as possible.

After an informal discussion by Mr. Marshall, of South Carolina, and Mr. C. C. Thomas, of Philadelphia, the session adjourned at 12:30 p. m.

BISHOP POTTER'S ADDRESS.

Bishop Potter, of New York, then addressed the convention on "The city and the nation." He congratulated the convention upon meeting for the first time in the capital of the nation.

"We are here as members of an ecclesiastical association," said the bishop. "May we never be separated by the Brotherhood of St. Andrew for the church and common fellowship. We are also reminded of another fellowship in which each one of us has a particular duty. We are here and look at the various government buildings, remembering that the government does not stand for the buildings or the people who occupy them, but for the people. It is the higher expression of the life of the republic. They stand for the expressed will of a great people. We are confronted with

the question, 'What is that which makes the people great?' We recognize the value of education and the increase of knowledge, but we recognize the fact that all the people are touched and thrilled with the power of a divine ideal.

"We are here in Washington because that which is to be an end to which all men strive, all men who rule or those who serve. The gospel of Jesus Christ is that which makes the people great. How is the higher life of the nation to be reached? Through what centers are these sources of strength for the Brotherhood stands to be diffused? The character of the nation is what it makes it. The city is the unit of inspiration and models of the nation. From them every day there streams a manifold variety of influences for good or evil.

THE CITY AND THE NATION. "The city exerts an immense influence through the newspapers. The intellectual, physical, and spiritual influences of the city are being spread throughout the land. When we consider this question we must consider the immense centering of population in cities. Whence has this growth come and what is its character, and under what conditions is it as continuous as growth? We are confronted with a problem which grows out of the desire of the human heart for the continuity of companionship. I believe that the whole world is in a state of transition, and that the good influence of the American cities is their literary life.

"But when we come to the moral side of the question the picture is dark, and when we look at the spiritual side the picture is darker still. The population of New York is not all of degraded people. I think we have more men of high character than there are some more salubrious in that city than we believed six months ago. There is a spiritual force in that city which is making itself known, and you will hear more from an actor."

This reference to Dr. Parkhurst and his work evoked the pronounced approval of the convention. Continuing, the bishop spoke the hindrances for working in the great cities.

"The danger of the church to-day," said the bishop, "is that its wealth will paralyze it. The life of the church is in the office. It has not been marked by an enlargement of sympathetic interest, which has been enabled to keep pace with the growth of cities and with the problem which they present."

PARKHURST'S NAME CHOSEN TO THE BOYS. Referring to the work of Dr. C. H. Parkhurst in working among the masses in New York city Bishop Potter said: "He has given us the best illustration of personal heroism under a misunderstanding which we have seen in our generation."

Following this brief sentence was a scene seldom seen in religious conventions. For nearly fifteen minutes the applause and cheering continued, handkerchiefs were waved, and Parkhurst's name was sounded to the echo.

In conclusion, Dr. Potter urged the Brotherhood men to remember what the power of the man may be in the city to save the nation. As he resumed his seat Dr. Potter was cheered by the members of the convention.

"What do the clergy expect from the Brotherhood?" was the subject of a general conference, at which Bishop Paret, of Washington, and Rev. Samuel Upjohn, D. D., pastor of

St. Luke's, Germantown, Pa.; Rev. John Henry Hopkins, pastor of Trinity Church, Archon, and Bishop Thomas I. Dudley, Bishop of Kentucky, took part in the discussion. Their speeches were in the same vein, and told how the Brotherhood should support the service. The men should believe the creeds of the church. They are the best helpers of the rector and should be willing to do whatever he desires in the cause of Christ. They should stand behind the pastor and, if necessary, behind the vestry and help manage the affairs of the church.

FIVE-MINUTE SPEECHES.

Following the ten-minute addresses were a number of five-minute speeches by clergymen in the audience. Rev. R. H. McKim, of this city, was the first speaker. He believed that the Brotherhood men should have courage in their work for Christ and not be afraid to do personal work. Personal individual service was the ideal of the Brotherhood. Rev. Dr. Paret, assistant bishop of Minnesota, expected the men to be loyal to the vows and rules of the Brotherhood. It was a laymen's organization and the clergy expect the laymen to do the work. In the Brotherhood as the preach does in the larger lines of church work.

Rev. Thomas L. Cole, of Trinity Church, Portland, Ore., expected the men to continue

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of life and living. The King demands and has a right to all that is greatest and best in citizenship. If we love Him and serve Him we must be like Him, and He won't take one whit less. Let us be pure in our lives, and when the King comes to make up His ledger we shall hear one glad refrain: 'Well done, good and faithful servant; enter thou in the place prepared for thee in My kingdom.'

James L. Houghteling, president of the Brotherhood in the United States, was the second speaker. His subject was "The present and its opportunities." "These are distinctly the times for opportunity and it is the joy of the brave man," said Mr. Houghteling. "I come from Chicago, which is the place for opportunity and so its citizens are proud of their citizenship. We can face these opportunities better by looking at the existing conditions. One of the conditions is the poverty of the people. The poor are disheartened by their poverty, the rich by their riches. The ignorant man is discontented with his ignorance and the wise man with his wisdom. Discontent is the feature of our times. Men turn to each other in these days as never before and there is coming among men in a thousand guises the spirit of fraternity."

FRATERNITY BORN OF DISCONTENT. "As this spirit of discontent breathes the spirit of fraternity then grows up the spirit of organization, which means that men are strong in union. Our sole object is the spread of the kingdom, setting up the standard, and around which we rally, and as we bring these things along side this standard and each of us is discontented, we say to our brother let us organize and be others in the army of Christ. We want to go on the basis of sympathy with discontent."

"Go to your friend as a fellow human being in discontent, and purify by the purity of your attitude his discontent so that there may be no mischief wrought. You may then bring him into the church of the living God, and say to him: 'I will take you into a society which has a basis of facts: where a layman's liberty is sacred and no man's fancies can distort his liberties. Your coming opportunity is the school for the life of Christ and your life, with its love for all that is pure, will exemplify the church of God and put into the man the desire to see the world as it is, and a satisfaction. That is your growing opportunity, and if we let it slip by us and neglect it we neglect the greatest opportunity of our lives.'"

After a number of announcements the afternoon session, at 4:30, adjourned, with the benediction by the Right Rev. Knickerbocker, bishop of Indiana.

The subject was further discussed by Rev. Dr. Grammer, of Baltimore; Bishop Paret, and Rev. W. M. Cook, of Boston.

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Wonderful Values! Strasburger's, 404 and 406 7th St. Each Single Item a Bargain.

35c. Fast Silk Hose, double heels, for 35c. a pair. 35c. High Color Uppers, with fast black boot.

35c. Opera Shades Silk Hose, double heels, for 35c. a pair. 35c. Fast Silk Hose, double heels and toes, for 35c. a pair.

Underwear. Ladies' Fleece Lined Ribbed Vests and Long Pants, winter weight, silk finished, regular 50c. Underwear, for 50c. a pair.

Handkerchiefs. 100 dozen Ladies' 25c. Hand-Embroidered Handkerchiefs at exactly half price. 2 for 35c. 50 dozen 50c. and The Hand-Embroidered Handkerchiefs, new and handsome designs, less than half price.

Men's. 50c. Silk End Suspenders, for 50c. a pair. Men's 2 for 35c. Colored Border Hemstitched Underwear, for 50c. a pair.

A Surprise Party. 100 dozen Men's Natural (gray) Scotch Wool Undershirts and Drawers, worth only one \$1.25 and never sold at less than \$1.25, each. 100c. each. Many other bargains, can be had at

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POLICY PLAYERS' FLIGHT. They Tumbled Pell Mell Into the Marsh When Pursued.

RAID BY RACE TRACK OFFICIALS. The Settlement at Jackson City Taken by Surprise—Grange Camp Authorities Given Police Powers by Their Charter—Butler, the Alleged Proprietor, Arrested.

Patrons of the policy settlement at Jackson City were given a surprise party yesterday afternoon, when Sheriff Veitch, Deputies Mahony and Fields, and Race Track Detective James Acton swooped down upon the place and successfully completed a well-planned raid.

J. M. Butler, alleged to be the proprietor, was arrested, together with all the paragon of a policy shop, while several witnesses were tagged. Those arrested were taken before a magistrate and held in bonds for trial.

Just south of the railroad tracks at the south end of the Long Bridge are a group of frame dwellings which are surrounded by a fence several hundred feet long, and by the fence several hundred negroes of both sexes are accustomed daily to gather and play the principal game played.

Shooting craps, playing poker, shaking sweat, and various other dissipations are indulged in to while away the intervals between the announcement of the policy drawings.

Since the inauguration of the race track, the Alexander Island track the close proximity of the policy settlement has been highly objectionable to the officials of the Grange Camp Association, which has been made of jockeys, stable boys, and others being enticed by the seductive influences of the policy to the Grange Camp authorities yesterday requested that the raid be made.

The officers timed their arrival so that the assault was made shortly after the noon hour, when the crowd was big to receive the morning drawings. When the policy gathering became aware of the raid there was a wild rush to escape.

Just in the rear of the settlement the ground is hilly, and at that point the fugitives took to the swamps and presented a remarkable spectacle as they floundered about. No special efforts were made for wholesale arrests, but the policy players were scattered and spent the remainder of the afternoon in telling how it occurred.

IT LIVES ALL THE YEAR. Virginia Democratic Association to Prove the Statement by a Banquet.

"You may say," said Secretary R. N. Harper, of the Virginia Democratic Association, last night to a Times reporter, "that this is the only political association in Washington that lives all the year. It was organized in 1880, and has been in continuous existence ever since. It has sent as many as 1,300 delegates to the State of Virginia, and at one time saved the party in the State from defeat."

About 100 members were present last night at a large amount of routine business transacted. H. L. Biscoe was in the chair and presided with dignity.

In order to arouse the campaign spirit and get the boys into line the association decided last night to give a banquet on the evening of the 26th instant. A committee, consisting of R. N. Harper, R. E. L. Yellett, Charles J. R. Edwards, and W. H. Monroe, was appointed to invite the speakers, prepare a programme, and make other necessary arrangements. A big rally will be held at the Virginia Hotel, and will be presided over by the "native birth."

Letters were read from a number of old Dominion candidates for Congress, including J. C. Oger, of the Sixth District; S. Turner, of the Seventh District; D. Gordon Tyler, of the Second District; E. E. Meredith, of the Eighth District; H. S. K. Morrison, of the Ninth District; and J. C. Oger, of the Third District, in which confidence in Democratic success was freely expressed. "The only thing to fear," said one, "is Democratic apathy, and that is rapidly disappearing."

Wingfield Bullock, of the campaign committee, reported his receipt of communications from the State and county committees, in which lists of the State's voters in Washington and co-operation with the association in getting the voters home to vote was promised.

Dr. J. A. Jones, from the committee on railroad fare, reported that arrangements had been made with all railroads running from Washington to Virginia, for one fare for the round trip to all who desire to go home to vote.

The association has arranged to keep "open house" from October 26 to November 6. There will be somebody at headquarters, No. 910 Pennsylvania avenue northwest, each day from 10 a. m. to 10 p. m. until the day before election to issue certificates to enable the members to obtain reduced rates of transportation.

"The Times is invited to the banquet," said the general secretary. "We expect to have a good time, and there will be some good speeches."

NEW Alexandria. Is a reality and not "on paper." Go down and see the grand manufacturing plant now building. Take Terry beat off of Seventh street. Watch the papers for full particulars of exciting new work.

NEW ALEXANDRIA IMPROVEMENT CO. Corner Thirtieth and G northwest.

DR. HENSOLDT THE ONLY ONE First and Last White Man to See the Mysterious Dalai Lama.

HOW HE PENETRATED THIBET Disguised as a High Caste Brahmin and at the Risk of His Life—Story of the German Scientist's Adventures—Wonderful Hypnotic Feats of the Adepts—He Is in the City.

Dr. Heinrich Hensoldt, the only white man who ever met or conversed with the Hindoo Dalai Lama, the incarnated Bodhi-sattva or avatar, is now in Washington, the guest of President George M. Coffin, of the Blavatsky branch of the Theosophical Society.

Dr. Hensoldt penetrated Lhasa, the capital of Thibet, under the disguise of a high-caste Brahmin, and, at the risk of his life, entered Bhota-la, the golden temple in which the successive lamas have lived for untold centuries. Since 1855, when two disguised French missionaries spent some time in Lhasa, no man of Western birth has ever set foot inside of the sacred city of the Hindoos and returned to tell the story.

Dr. Hensoldt's story of his adventures and the hardships which he was compelled to undergo is more fascinating than any romance. After eleven years spent in India, Ceylon, and Thibet he has come back to America to tell something of his experiences and to explain more fully the tenets of the theosophists of the far East. He speaks not only from the standpoint of a ripe experientialist but as a scholar deep-versed in modern science and conversant with more than a dozen languages. After his journey into the far East, Dr. Hensoldt was for years a lecturer on geology in Columbia College.

"When I went to India," there is a rich German accent in his voice—"I was a thorough materialist, versed in the science of the West. I was always seeking to find out how things were done, not why, as the Hindoos do. I was confident that my science would entirely unravel every mystery of which I had ever heard. But when I got into the work of unraveling I soon found that my subject was much larger than my science, and I had undertaken to comprehend a wisdom thousands of years older and many times greater than mine."

"My attention was first attracted by the marvelous exhibitions of the ordinary street fakirs, and I had heard that the tricks—although I do not like the word—the adepts were much more wonderful. When I saw the much-descried fakirs, I determined to know more of the power which the Hindoo yogis and rishis possessed. In vain I offered them money—their secret was not for sale at any price. In fact, they cared little for anything I could offer them."

"Accordingly as soon as I was thoroughly acquainted with the ordinary street fakirs, I saw their daily lives and watched them during their various periods of abstraction and yet I was no nearer the strange secret than I was before. Occasionally I thought I could catch glimpses behind the curtain, as it were, but it was just as the adepts said they could not tell me how they reached their wisdom. While there I was convinced of their perfect consecration in keeping their secrets and of their devotion to a work which western people cannot understand."

ATTEMPT TO REACH THE CAPITAL. "My taste of the occult here determined me to make an attempt to reach Lhasa, the capital of Thibet and the